

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, DEC. 5, 1912.

NEW SERIES, VOL. XIV, NO. 49

KINGDOM BRIEFS

Home Board Evangelist H. R. Holcomb has accepted the call of the church at Monroe, La., and begins with them the first of January. This removes him from his residence at Clinton.

Rev. N. R. Stone has resigned at Water Valley to take effect the first of January. He is one of our most vigorous young preachers and we need him in Mississippi. He is ready for service as the Lord may direct.

It was the writer's privilege to worship with the saints in a union Thanksgiving service at Fernwood, to preach for them and dine with Deacon Morris and family. These are exceptionally good people, interested in all the Lord's work.

The church at Crystal Springs had last week a series of meetings in the interest of all the denominational work. On the program were Pastors Borum and Provence, Secretary Quisenberry and Editor Lipsey. This ought to have a wholesome effect at home and be suggestive to other churches.

How would you like to have the reputation of paying less than one hundred cents on the dollar in the settlement of your debts, or of being slow about paying? Well, don't wait for any inducements in the way of premiums and discounts; don't wait for anything, just send on the price of the yearly subscription to your paper.

At the conference of negro Methodists recently at Laurel a number of unpaid bills against the preachers were handed to the "bishop," who replied that he was not a bill collector, but told the delinquent ecclesiastics that they must pay their debts or resign or go elsewhere. Wonder if there are any Baptists in need of "bishops?"

A copy of resolutions has been received, passed by the French Camp church, with reference to the retiring pastor, A. H. Mahaffey, which speaks of the growth of every department of the church, regretting his leaving and commending him most highly to any church looking for a wise leader and strong Gospel preacher. They are signed by Dr. F. F. Smith, Mrs. M. E. Fair and Mrs. F. Drane.

Since the pure food law was enacted and the government agents have gotten busy, you will notice on the labels on the cans, "Ham-Flavor," when it used to be "Potted Ham." If some sort of censorship were exercised over so-called Christian or denominational newspapers, many of them would have to be labeled "Religious Flavor." Well, that is better than no flavor or some other kind of flavor; but why be afraid to have some of the genuine article of religion in the papers?

Brother E. B. Chapman, one of our five young men from Mississippi and a graduate of Mississippi College, has located in New Orleans and gone to work in the First church as president of the Baraca class. He wants to look up all the boys and young men who come to the city. Write to him about them at 2021 St. Charles avenue.

THE SIMPLE LIFE.

Henry K. Herbert in The Baptist World.

I am a miller of tranquil mind,
Content, as my little grist I grind.
The simple folk in our valley know
That my meal is pure though my
wheel is slow.
God's clouds loosed water that
turns my wheel,
His sun grew maize that I turn to
meal.
Though the toll comes scant to my
measure's brim,
I am well content, for I grind for
Him.

An appreciated card from Brother L. E. Barton brings the information that the "Index Printing Company," of Atlanta, Ga., having a paid in capital stock of \$67,000.00, has bought the Christian Index. The present editors of The Index—Brethren Bell and Graham—will continue as heretofore. This company is big enough to make a great paper and do a large business. We understand the paper is to be changed to the magazine form on January first. It has been a leading force in our denominational work for two generations and will doubtless more than hold its own.

There is such a thing as a stagnant well as really as a stagnant pool. The preacher that ought to be drawing off the water of life to satisfy famishing souls and does not, gets stale. As water becomes of polluted taste and poisonous from not being used, so does a preacher's message become tasteless or even noxious if he is not himself growing in the knowledge of the Word and in depth of experience. What is not fresh to him cannot be fresh to others. The life of any believer will become musty and stuffy and unwholesome to others if it is not kept fresh by being renewed from day to day and drawn on for the benefit of others.

Rev. A. J. Wharton has resigned the care of the church at Arcadia, La., to take effect the first of February. Any church looking for a pastor may address him at Arcadia. He has worked in Arkansas, Texas and Louisiana.

Dr. Provence had a children's service Sunday and preached specially to them. Many of these children are Christians, and enjoyed the service in which they shared. Those who were not Christians had the grace of Christ commended to them. A protracted meeting is planned for January and Dr. L. O. Dawson, of Tuscaloosa, Ala., will assist in it.

Pastor M. E. Dodd and the Shreveport church have planned a Southwestern Bible Conference for January 12-26, 1913, with a program including such names as Drs. Dargan, Winburn, Love, Alexander, Bailey, Burroughs and Truett. Conferences of this kind are bound to be exceedingly helpful and we have many who will avail themselves of this opportunity.

The board of trustees of Mississippi College have secured the services of Brother W. A. McComb as financial secretary and he will begin the plans at once for raising the \$200,000 in the State for additional endowment. There is no man among us who is more beloved than Brother McComb and he ought to have the universal and hearty co-operation of the brethren to reach the mark. The Baptist Record is at the service of the college. We're in to win.

The Mississippi Sunday School Herald is all alive now with announcements, programs and reports of the district Sunday School conventions. These will quicken interest in this department of work and help many a teacher and officer to do better service. One doesn't know how much he doesn't know until he goes to a convention and learn how much better some other people are doing than he knew. The Herald has other good things in it, and you can know more about this great field and what is being accomplished by sending twenty-five cents for a year's subscription to W. Fred Long, Jackson, Miss.

A man who believes in home missions and not in foreign missions (if there is such a man) has not attained to the unity of the faith; he has only a fractional faith. The man who believes in all missions, but sees no need for a Christian school, has not attained to the unity of the faith. The man who believes in missions and education but not in the ministry of Jesus to the sick and does nothing for Christian hospitals is still fractional in his faith. Every Christian needs a full-orbed vision of the Son of God, and to minister in His name to every need of every man. When we fill out the circle we shall attain to the unity of the faith.

CONTRIBUTED ARTICLES

Perseverance.

By J. W. Lipsey, D. D.

The Latins had a proverb, "Perseverencia venit omnia." (Perseverance overcomes all things.)

One day, when Jesus had been preaching, and had used Peter's boat as a pulpit, at the close of the sermon He cried, "Launch out into the deep and set down your nets for a draught." These fishermen had toiled all the night before and had caught nothing. There are two lessons in this miracle: One was that Jesus had used Peter's ship for a pulpit and perhaps desired to remunerate him for the use of it; and the other was to teach His disciples a lesson on perseverance. They were discouraged and ready to give up, but, Oh, what a bountiful harvest they reaped by the perseverance that Jesus stimulated them to exercise! Isaiah urges us to "lengthen our cords and strengthen our stakes." The lengthening of the cords requires the strengthening of the stakes. It seems that Isaiah intended to convey the idea that an external enlargement must have an internal power corresponding. The law of expansion is the law of life. But the law of contraction is the law of death. The law of expansion is one of the first laws of the Kingdom of heaven. "Go ye into all the world and make disciples." John the Baptist, the twelve apostles, and the seventy disciples were all sent out as expansionists. **Do nothing** does not belong to the Kingdom of Christ. The text teaches enlargement of work, and preparations to make it permanent.

1. **The faint-hearted accomplish no good.** Jesus the son of Sirach, in the book of Ecclesiastes, said: "Woe to the fearful in heart, and the faint in hand. . . . Woe to him that is faint-hearted." While this is not spoken by inspiration, it is wisdom. In Deut.: "What man is there that is fearful and faint-hearted? Let him go and return to his house lest his brethren's heart faint as well as his heart." This was when they were going out to battle. A like order was given to Gideon when he was going out to battle against the Midianites. At the first trial under this order, he lost 22,000 men. The next test, which was at the water, he lost 9,700 more. Jehovah does not want sluggards nor cowards in His army. Three hundred brave men are worth more than 31,700 faint-hearted ones. Jesus rebuked His disciples five times for want of confidence. In His school, one of the most important themes was energy and perseverance. To His command to "launch out into the deep" they made some excuses: "We have toiled all night and caught nothing." They set reason against faith. This may be right in temporal matters, but it is wrong in matters of revelation. Nature is our teacher, but does not reveal God to us. Natural law says if we have caught nothing all night, therefore,

we will catch nothing this morning. Revealed law says, "Trust the Lord and He will bring it to pass." The word, "therefore" is of the natural world, and not of revelation. Revelation is simply statements of facts or of that that is a truth. We must accept it as such. It is useless for us to try to prove that God's statements are true. Theories need proofs, but facts do not.

2. **Jesus was an energizer of all with whom He came in contact.** When He healed a man, He gave him something to do. Also He imparted to him a will to do something. When you touch the polls of an electric battery, you feel a thrill in every nerve. Even so when we come in contact with Jesus of Nazareth we are moved to action for God. As red hot cannon balls set on fire all combustible matter with which they come in contact, so Jesus kindles a flame of action in all whom He quickens. When He touched Lazarus in the grave, he arose and walked. His contact with Legion in the tomb caused him to become a missionary, and astonish ten cities. Saul, the Pharisee, became Paul, the missionary. The touch of Jesus Christ on the uneducated fishermen, aroused them until their enemies said of these disciples, "Turned the world upside down." The world sees this effect on the children of God at the present day. O, that the church of God was in touch with our Lord at this time! When the enemies saw the irresistible force in the apostles, they perceived, "They had been with Jesus." As dynamite will move surrounding material, much more will Jesus move all regenerated hearts. It changes fortunes, professions, armies, destinies and kingdoms. This energizing power moulded civilization out of heathenism all over Europe; tore down heathen temples and erected houses of worship to the true God. In America the wilderness has become the farm. The wigwam yields to the city. It all is due to the energizing power of the Man of Galilee. He touched men and men touched the world.

3. **The spirit of perseverance is commendable.** At the Red sea the children of Israel cried unto the Lord, but they stood still. Perhaps Moses did wrong in telling them, "to stand still and see the salvation of the Lord." That is not the way to see it; but we see "the salvation of the Lord" while we are in action. God never does that which we can do for ourselves. So He said, "Why criest thou unto me? Speak to the children of Israel that they go forward." As they went they saw His salvation. Ten lepers called to Jesus to heal them. He replied: "Go show yourselves to the priest." "As they went, they were healed." Going did not heal them, but had they not gone they would not have been healed. God does not bless us for our obedience, but He blesses us in our obed-

ience. Napoleon said: "God helps those who help themselves." Bold spirits will succeed. Daniel was not afraid to go into the lion's den, therefore, he succeeded. The fiery furnace was no terror to Shadrach, Meshach and Abednego. Their trust was in God, therefore, they could afford to defy the king. They were more than conquerors. With settled conviction, David met and killed the giant. Judah, bold as a lion, was a success, but Reuben, unsettled as water, could not excel. Lot left Sodom as ordered, but his wife looked back and failed. "As a man thinketh in his heart so is he." "All things are possible to them that believe."

4. **Perseverance is based on purpose and will.** Purpose settles our destiny. Will is the executor of life. A man's power is his idea multiplied by his purpose and his will, and projected through his moral character. Conceptions form ideas, and ideas form actions, and actions form destinies. A man is a bundle of ideas. Great and good ideas mould good and great men. Small and foolish ideas have their counterpart in failure. A man's ideas are clothed in his character. These make up man's life. Life is backed by purpose and will. Here is the battlefield of destiny. We may become whatever we will and determine and purpose. Each man selects his place in life. Yes, he selects his future abode. Neither luck nor genius can settle destiny. Labor is essential to success. It is through toil, either physical, mental, or spiritual, or all of them, that man must pass through to the temple of success. We live by the sweat of our brows, we toil to be wise, we press forward to the mark of the high calling, as it is in Christ Jesus. Mr. Bidder, "the extraordinary calculating boy" became familiar with the multiplication table to one million. But he said, "I have striven with much perseverance to obtain and retain the power over numbers."

George Stephenson worked fifteen years on his locomotive before he made it a success. Watts gave thirty years' toil before he made his condenser an assured fact. It is wrong and sinful to try to succeed without labor. God has ordained labor for man's good. It develops the latent faculties of man. In time or in eternity, the greater the toil, the greater the man. Labor is endorsed by natural, civil and divine law. The sale of whiskey, gambling, dealing in futures, lottery tickets, stealing, robbing, are species of acquiring without labor. A moral perseverance requires piety, economy, faith in God and love to our fellow man. Otherwise, life will be a wreck.

5. **Neither dark clouds nor heavy burdens should discourage us.** The world is not ruled by men who were once bright medal boys. These think they are smart enough and quit studying. Many a poor boy who felt his ignorance so keenly that he almost gave up, but perseverance has made a man out of him. Newton, when a school boy, stood lowest in his class. A rude boy kicked him. He flogged the ruffian and soon stood head of the class. Circumstances stimulate us to action. Isaac

Barrows was notorious for temper, idleness and pugnacity. His father used to say: "If it please God to take any of my children, let it be Isaac." But Isaac became one of the most noted scholars of Europe. He was professor of Greek in Cambridge; later, master of Trinity College. Adam Clark was not a sprightly boy, but he became a noted author and a scholar. His father called him "a grievous dunce." Doctors Chalmers and Cook were so stupid and mischievous that they were dismissed from school as "incorrigible dunces." Walter Scott was said to be "almost a dunce." At Edenburg Professor Dalzell pronounced him "a dunce he was, and a dunce he will remain." Burns, Wellington and Napoleon were dull boys. Wellington's mother thought him a dunce and only food for powder. John Howard, the great philanthropist, learned scarcely anything the seven years he was in school. There is not so much difference in the natural talents of men and boys as there is in their energy, push, pluck, perseverance, courage and will. Poverty, rightly used, is a grand inheritance. It is an instrument in the hands of natural laws to develop the latent powers of man. Rich boys are not forced on their own resources like poor ones. They rely on their father's purse, and when that fails they are driven to dissipation and dishonesty. The poor boy who will not succumb, will make his mark some day. The per cent of orphan boys who make great men is far greater than that of boys who have living parents. Self-reliance is a boy's greatest inheritance. Washington, Clay, Lincoln, Andrew Johnson, Grant, Peabody, Joe Brown, Garfield, and many others of the great were poor boys. Many of them worked their ways through academies and universities.

6. **Perseverance is the moving power of life.** Perseverance executes the plans of the judgment. All natural abilities, such as luck, pluck, genius, and art, fail where there is no perseverance. Our resources are very great, but if not utilized they are like decaying forests, and gold hid deep under the earth. We must not be simply an absorber, but we must be a radiator and a reflector of all that is good. The Sea of Galilee gives out more water than it receives from the River Jordan. The Dead sea receives the full contents of the Jordan and externally gives out nothing. The water of the one is purified by receiving and giving, while the waters of the other are as its name indicates—lifeless. Perseverance both gives and receives life. Action is life, and non-action is death. When we cease to communicate with our environments we die. Many of us are here for life without being here with life. Perseverance is life facing difficulties. Cowardice is death disrobing us. John expressed giving and receiving by "grace for grace." England and America lifted themselves from light to greater light by sending what light they had to those who sat in darkness. If you want more light, give what light you have to those who have no light. A widow had but a handful of meal and a little oil in the

cruse. She gave freely to Elijah who had none, and she had all she wanted for the entire famine. "Give and you shall receive." Do not smother life in your own bosom. When God breathed into Adam the breath of life His own life was not diminished one particle.

7. **Perseverance meets with opposition.** The winds never oppose you so much as when you move against them. Mr. Do-Nothing finds no opposition to his plans. Had Columbus had a little truck patch and staid on it and attended to his own business, he would have never worn chains. Neither would we have been American citizens. Had Paul and Peter attended to their own business, the one would not have been decapitated nor the other crucified. Neither would we have been Christians. The perseverance of others has made this world what it now is. We are blessed in blessing others. Perseverance will meet opposition in all good and noble undertakings. But our Lord says, "Go forward." Consequences are not for us to consider. All men wish us to look through their glasses. If we do not see as they do, they do not like us. If we see best to advance and they do not, they oppose us. Some men see further into matters than others, but each thinks his judgment is best. In the vision of Columbus he saw a new continent. His crew in their vision saw nothing but failure. They mutinized on their best judgment. Columbus persevered on his best judgment. As to facts, Columbus had the best judgment. On the part of the sailors, it was not meanness, but blindness. We may pity many but censure few. When our Master was crucified, He prayed, "Father, forgive them, they know not what they do." Not one in a hundred knows what he does. Dr. Jenner, in advance of his fellows, discovered that vaccination would prevent smallpox. For which he was denounced as "bestializing his species." The pulpit called it "diabolical." The vaccinated were called "ox-faced." Perseverance against ignorant opposition has blessed the world with this great remedy against the greatest of all pests.

If possible, the world will hold us in routine. We must be sure we are right, then in love to all, and true to principle go ahead. What we do must be done soon or it will not be done. On a dial in Oxford, England, is written: "Periunt et imputantur," i. e., "the hours perish and are laid to our charge." Tamerlane learned a lesson from an ant. He had taken shelter in a barn where he saw an ant trying to carry a grain of corn up the side of the house. The grain was larger than the ant. The ant failed sixty-nine times, but succeeded the seventieth one. This thrilled the fugitive with new life.

A personal friend of Mr. Lincoln said to him: "Mr. President, do you expect to end this war during your administration?" "Can't say, can't say, sir." "But, Mr. Lincoln, what do you expect to do?" "Peg away, sir; peg away; keep pegging away." Wellington expressed it at Waterloo:

"Pounding away, and keep pounding the longest." He won the victory.

Cyrus Field, who worked through many difficulties to establish the Atlantic cable, said: "It has been a long and hard struggle; nearly thirteen years of anxious watching and ceaseless toil; often has my heart been ready to sink." By his perseverance the world has the fruits of his labor.

Our missions have been founded and carried on through perseverance. In Western Africa the missionaries labored fourteen years before they had a convert. In the eastern part it was ten years before they had a convert. In New Zealand nine years to get one convert. Judson, in Burmah, labored seven years for the first convert. In Tahiti they spent sixteen years before they had a convert. On any other business we would have given up the work. But God has said: "My word shall not return unto me void, but it shall accomplish that whereunto I have sent."

A converted Indian came to a missionary and said: "Allow me to read to you a poem that I have written." "Read," said the missionary. The Indian read:

"Go on, go on, go on, go on,
Go on, go on, go on,
Go on, go on, go on, go on,
Go on, go on, go on."

Paul would more classically express it: "Press forward to the mark of the high calling as it is in Christ Jesus."

Durant Room in Hospital.

Durant, under the leadership of their pastor, Rev. J. J. Mayfield, established a Durant room in the Mississippi Baptist Hospital. It was the pleasure of the writer to be with them on the fourth Sunday. All debts have been removed, and the old building is being rolled back as you read these lines, and the construction of the new building will begin at once. Brother, now is your time to come to the help of the Lord in the care of the sick. J. C. Parker.

The gold bar of Menes, stolen from the Haskell Oriental Museum at the University of Chicago last February, has been recovered through a private detective by whom it is reported to have been discovered buried on Fifty-sixth street, just north of Marshall Field, the athletic grounds of the University. Menes was the first Pharaoh of United Egypt and began to reign about 3400 B. C. The bar bore the name of Menes, beautifully engraved in clear-cut hieroglyphics, although as an ornament its exact purpose is unknown. When returned to the University the inscription had been completely hacked out, largely destroying the value of the ancient relic. It was the oldest piece of dated and inscribed jewelry in the world. The thief was convicted on finger-print evidence.

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EDITORIAL.

Unity of the Faith.

It is clear that Paul in the fourth chapter of Ephesians speaks of the "unity of the faith" as something different from the "unity of the Spirit." Not to go further, the unity of the Spirit is something which Christians already have and which they are to "give diligence to keep;" while the unity of the faith is something in the future, something we are all to attain unto, the end and goal and consummation of the Christian life. It is that for which Christ descended into the lower parts of the earth and ascended far above all the heavens. It is to this end He distributed His gifts, pouring out His grace on each one in accord with and proportioned to the great gift of Himself, for this He appointed apostles and others; for this He calls all the saints to the work of ministering—till we all attain to the unity of the faith.

What is this unity of the faith? Is it a uniform creed, a statement of doctrines, a confession of faith which all may subscribe or to which all will be bound to confess their adherence? Is it the Philadelphia confession, or the Methodist discipline, or the Westminster catechism, or the decision of Episcopal congresses or papal decrees? No, it is none of these, nor all of them put together. No more is it the Bible itself as a statement of doctrine or as an abstract confession of what we believe. The unity of the faith is not a thing that can be put on paper, but is only attained when put into practice. It is not simply seeing alike, nor looking alike nor even doing alike. We might all see alike and be alike and do alike. It is therefore really possible to be of one mind and speak the same thing and yet not attain to the unity of the faith.

But what is it? Faith is laying hold on

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Christ; it is apprehending Him; it is personally appropriating Him. When we began to be saved by the first act of faith we understood Him to be Savior and Lord. That was enough for that purpose and made possible all subsequent acts of faith by which we grew in grace and the knowledge of Him. But it was a meager and partial faith. We believed as far as we knew Him, but we didn't know much. The disciples had much to learn of Jesus after they first began to follow Him, and more than once it was said after certain manifestations of His power that they believed on Him. They kept growing and approaching toward a perfect apprehension of His person and character and mission. Faith and knowledge are closely associated. So Paul says, till we attain to the unity of the faith and of the full knowledge of the Son of God. We have but partially apprehended what Jesus means to us and to others. We have only taken in a fractional part of His ministry to the world. We have been slow to embody in our service in His name all His manifold ministry. Let us widen our vision and multiply our agencies and activities, our schools, orphanages, hospitals, mission work, social service till we have embraced all the purpose of Christ, all His plans for helping others, all His meaning to the world, till we attain to the completeness of the faith, the integrity and fullness and perfect unity of the faith. Only thus "will all grace abound toward us" and can we have "all sufficiency in all things that we abound unto every good work." The man of God must be "complete, completely furnished unto every good work." The unity of the faith is a practical embodiment, a working incarnation.

Filling All Things.

Paul's later epistles express his own growing wonder at the fullness and completeness of the Gospel of Christ. It was contemporaneous with his own growth and the cause of it that he could see more in Jesus than in his early experience and ministry. This is specially evident in his letters to the Ephesians and the Colossians. He saw more clearly how Jesus ministered to all men, to all creatures, that He ministered to their every separate need and that He fully supplied what each needed and brought them all to their own fullness of life and expression. In the brief letter to the Ephesians he uses the word **all** or **every** over fifty times. Plainly his mind is full of it. Again, in this epistle, as in that to the Colossians, the dominant idea is the **fullness** of Christ, which he reiterates over and over again, using such words as "riches," "manifold," "exceeding greatness," "complete," and "abound." But no selection of words or phrases can illustrate the character of the letters. Let them be read with this in mind, and it will be seen that the thought runs through and gives character to the whole. This is not mentioned as a new discovery but as a fact which many have noted and which any thoughtful reader can see for himself.

What is intended in this short article is to call attention to the fact that two ideas

must be in the expression: "That He might fill all things." All things are the objects and beneficiaries of His ministry; and all things are brought to their highest condition, their perfect being their real selves by His ministry. Perhaps it is stated more strongly still when we read that "He filleth all in all," every attribute and quality in every created thing.

He is able to do this, not simply because He is the Creator of all. He must be that to do this. But He does it by identifying Himself with all. He has been rich and He became poor. He was in the form of God. He took the form of a bond slave. He who ascended on high is the same as He who descended into the lower parts of the earth that He might be brought into real and personal and vital touch with all, that He might minister to all, "that He might fill all." His experience enables Him to communicate Himself to His creatures. His work is the regeneration of the universe, the restoring of all things, the reconstituting and reconstruction of the world, the rehabilitating of every part and faculty of man, the subduing of all things unto Himself, the reconciling of every part to all, and of all to Himself. It is "His good pleasure which He purposed in Him unto a dispensation of the fullness of the times to head up anew all things in the Christ. The things in the heavens and the things upon the earth."

But the subduing them to Himself and the ministering to them is that He may "fill all things," that He may bring them to the fullness of their being according to the purpose of God, to their full capacity of life, the full accomplishment of their mission and work. Of man specially it is said, He gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers, for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ.

Let Us Forget.

The ordinance of the Lord's Supper is intended as a reminder of our Lord and of that which is most characteristic of Him and most important in His ministry. It was intended to bring before us constantly the sacrificial and substitutionary death of Christ. He enjoined on His disciples its perpetual observance that they might keep in mind His name and His love to them. He wished not to be forgotten and He knew it was needful for them often to call to mind this central and essential element of His ministry. There is no higher nor more acceptable form of worship. It is the symbolic expression of our partaking of the life of the Son of Man. In spite of this high position of the ordinance we are in danger of treating it with neglect and indifference. How long since you have partaken of the Lord's Supper. A wide observation leads to doubt as to whether one-half the Baptists in Mississippi ever are found at the Lord's table. It is even possible that one-half of the churches do not observe it with any reg-

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ularity at all. If a church is not a church of Christ that does not keep the Scriptural command to baptize believers, then is that a church which does not observe the equally binding command to remember the Lord's death till He come? How long since you drank of the cup and ate the bread which showed forth His death? How long since your church observed the Lord's Supper? How long since you heard a sermon on it? It is even possible that some of the preaching you have heard on this subject unfitted you for properly observing it by being preached with a belligerent purpose and manner. We are too much like a boy who tied a string on his finger that he might remember and then forgot what he put it on for or who lost the string or threw it off because it was in his way or rendered him uncomfortable.

This is a plea that we do not forget, that we observe the ordinances as they were delivered unto us. Some churches have so long time between the occasions of its observance that most of those responsible forget when it comes. We have read carefully the argument for a yearly observance of the supper, and the more we read it, the more we don't believe it. There is at least an intimation of frequency in the saying "As oft as ye do this." The disciples under the ministry of the apostles seem to have observed it with great frequency. It is a better sermon than any of us can preach and God will honor it. We cannot afford to thrust it aside in our haste or give it a place of secondary importance. We need an awakening of conscience on this subject, a revival of obedience and love to Jesus that will make all the churches and all the members remember the Lord and proclaim His death. We need more of the right sort of preaching on this great theme which is inmost and most glorious in the character of God, worthy the initiation of those made in His image, and proclaims the only hope of salvation.

After voting and praying till midnight, the Convention Board on Tuesday night elected Dr. A. V. Rowe as corresponding secretary for 1913; and it was made unanimous.

The Baptist Record has received a number of compliments for Brother Martin Ball on the interesting way in which he wrote up the convention. His pen knows its master.

Miss Margaret Lackey reports the campaign among the churches of Deer Creek Association moving along "swimmingly." The attacks beginning Dec. 6, will be: Friday at Dockery, Sunday at Boyle and Cleveland, Monday at Merigold, Tuesday at Shaw, Wednesday at Skene and Kuhns, Thursday at Benoit and Greenville, Friday at Greenville and Sunday at Indianola.

The Baptist Record again calls attention to the Christmas suggestions on page 14. These gifts need but little commendation. The list will be augmented from time to time. Select suitable gifts for your friends and folk from this list.

Thursday, December 5, 1912.

THE BAPTIST RECORD

"Contend Earnestly."

"Contend earnestly for the faith once delivered to the saints."

Baptists are doing this, or they are not. Baptists have the truth, or they have not—which is it? And if we have the truth, the other folks have not—that is very evident, for we do not preach the same thing, therefore we cannot all be right.

If baptism means anything, it means a great deal; and if the doctrine of the final preservation of the saints means anything, it also means much every way.

And if there was no meaning to that performance in the Jordan, called "baptism," it seems to me that we are all at sea.

Christ and His disciples either did or did not teach certain things, and to the Bible student, the things He did, and taught are very plain, indeed.

It seems to me we are commissioned to preach the Word, the Truth, the Gospel, and when we fail to do this, our commission ends.

I do not mean that we should be combative, but I do think we ought to emphasize the things taught in the Word of God.

If we do not do this, how are the people to know; they will not read; the masses know very little about the doctrine, and how are they to know unless we teach them.

The result is ignorance, and for this result, some broad-minded, liberal, affable, smooth-tongued wolf in sheep's clothing, will come along and leave the people believing that one church is as good as another, and that it is a matter of little consequence as to what we do or believe, and baptism is a matter of indifference, as to how it is done.

Just so we are sincere in the matter, leaving out our Lord's specific commands out of it altogether.

I often hear this expression: "We are all trying to get to the same place, anyway." That is the most silly expression that I ever heard; it does not mean anything, but is only indicative of very superficial thought, to say the least. It all depends on trying the right way. We might try ever so hard to do a thing the wrong way, and the result would be failure.

I am a believer in evangelism, and I believe equally as much in teaching. Dr. McComb sounded the keynote some days ago in the convention, when he said of the pastors that if they would pay more attention to teaching, they would find less fault with the evangelist. And that is true, but I sometimes think that the evangelist should teach some, too.

(But I am finding no fault with the evangelist—I will place the blame where it belongs.)

The result is that we little weak-kneed pastors are afraid to say anything that will antagonize anyone's religion, as we want to be popular and please the people, and hold our jobs!

Consequently, the churches go untaught, and are never able to give a reason for the hope that is in them; and quite a lot of them think one thing as good as another, and are ready to recognize and co-operate with anything that is called a church, leaving the

lookers under the impression that it is a matter of indifference which you belong to.

Our Lord's teaching is so plain that there is no room for evil, or it is so enshrouded in mystery that it is altogether worthless, and becomes a snare and a delusion.

Brethren, I beg, let us preach the truth, be instant in season and out of season. And again, I say "let us contend earnestly for the faith once delivered to the saints."

O. N. Herrington.

Pleayune, Miss.

Aged Ministers' Relief.

The life of the aged minister is pathetic, as also that of the widow left in declining years to eke out a bare support. What to do with them is a matter claiming the attention of the Christian men more and more in the midst of large demands that are made now in behalf of education and missions. If we take our Lord's Word to heart, it will not be difficult for all that is asked of us, He Himself instructs when He says: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Oh, to hear these words in that great day when the secrets of all hearts shall be open and we stand to give account of the deeds done in the body. He waits until then to give the full reward to those who have had in mind while they were in the flesh, and as opportunity was given to treat His own with concern for their well being, we did it just as we would have done if He Himself were the recipient of the kindness. Let the word go out in every Baptist home in our State, that we are to work and give to aged preachers this month for Christ's sake.

A. V. Rowe.

Liquor Dealers Arrested.

The Greenville Democrat says:

County Prosecuting Attorney William Ray Toombs on Saturday night swore out warrants for the arrest of six white men and several negro bartenders charged with the illicit sale of intoxicating liquors which is the result of the raid made Saturday on the "wet" goods establishments of Leland.

Mr. Toombs has also issued more than two hundred subpoenas for parties outside of Leland beside practically the entire male population of Leland as witnesses to appear before the grand jury which meets on Monday. Mr. Toombs declares that the proof is abundant in each of the cases.

In one of the barrooms it was so arranged that you could not see the man selling, and the raid was so peaceful that a drummer walked in and attempted to secure a drink from the deputy sheriff who was half-hidden and mistaken for a bartender. The carload of whiskey, beer, and wines that were confiscated arrived at noon today, and were hauled to the county jail, where it will remain until the proper legal proceedings are taken to have it destroyed, as was done in the case of the Greenville liquor dealers last summer.

MISSION SECTION

The Churches in a Unified Program of Advance.

By Charles Stelzle.

In the United States the Protestant church has a membership of 22,000,000, and an adherency of 60,000,000, with a Sunday School enrollment of 16,000,000; it has 162,000 ordained ministers, 35,000 church organizations, 210,000 church buildings with a seating capacity of 60,000,000, and a total valuation of \$1,300,000,000.

The church has in its power to determine the social and ethical standards which shall govern the nation, so that when the organized Protestant forces of the United States get together for an educational campaign on American social and religious conditions, and are really in earnest about the task, it means that something is about to happen. There have been "movements" of various kinds conducted by groups of church people during recent years, but the three-months' campaign officially inaugurated by thirty-six national Home Missionary Societies, culminating in Home Mission Week—November 17-24, inclusive—has back of it a group of organizations, which are the most substantial, and, perhaps, therefore, the most conservative in the church. They have under their direction thousands of trained workers among various classes and in different sections of the United States.

To most of us "Home Missions" has to do with the frontier, but modern "Home Missions" as these men are tackling the job, is no longer a question of geography—it is a matter of problems, no matter where they may be found; and so, while these agencies are still tremendously concerned about the Indian and the Alaskan; the Spanish-American and the mountain-white, they are studying scientifically the question of the immigrant, the problem of the slum and the tenement, of women and children in industry, the saloon and temperance reform, the loss of population in the rural districts, the rush of the people to the city, the social movements among the masses, and not the least of the questions that they are working out is how the church may advance with a unified program so as to do away with overlapping and competition, and so that the entire work may be done with the greatest efficiency.

For years the evangelists of the church have been telling us that the world is ready for another great revival. They have been prophesying that soon we shall see a great "awakening." But these prophets have seen only a part of the future glory of the church. In this awakening there will be much of the so-called "evangelistic" preaching, but great emphasis will be placed upon the social gospel for which the church has been so long preparing. This gospel will have to do not so much with a spectacular philanthropy, which is supposed to express the kindness of the well-favored toward the

poor, but it will also demand justice and right dealing toward all men. It will deal fearlessly with the question of the exploitation of little children; of helpless women, and of down-trodden men. It will demand that men's bodies shall be saved, as well as their souls. It will not say less about heaven and its glory, but it will say more about earth and its duty. It will seek to convert men socially as well as spiritually. It will destroy forever that miserably false conception that a Christian man may practice unchristian principles in his business life simply because his unchristian competitors find it more profitable to do so. It will insist that every community composed of Christian people must also be a Christian community.

The future victories of the church will be won largely because of its co-operation with the men who in other fields and through other methods have been largely laboring in the spirit of Jesus to reach the same goal toward which the church has been struggling. Not always known as Christians, and sometimes spurned by those who thought that they had a monopoly of the Christian religion, nevertheless they have been controlled by the spirit of Jesus, which, after all, is the truest test of genuine Christianity. Already these men and women have won victories of which the church might well be proud.

Dimly the best leaders of the modern social movement realize that theirs is a religious movement. They are sometimes puzzled and oftentimes distressed because they cannot harmonize their terminology with that of the church, but they are conscious that somewhere there must be a nexus. Leaders in the church the world over are convinced that the church must soon become the leader in a new social propaganda. They are unwilling that the church should surrender to the unscrupulous agitator the place which it has made for itself in the social and the economic world because of its teachings throughout many generations. With deep concern they are searching for the rock foundation upon which they may build a far-reaching social program for the church.

Some day the leaders in both the church and the social movement will see their way as clear as the sun. That day will witness the coming of "the times of refreshing"—the long expected revival will be at hand, and the church of Christ will enter upon the completion of the task which it so long ago began, and upon which it has long been laboring, even though sometimes it saw only "as through a glass darkly."

Seminary Letter.

The Record comes to the Mississippi boys in the Seminary as a good, long letter from home. We enjoy it for many reasons, but

one of the main reasons is because it is so "newsy." It contains items of news and interest from every section of the State, representing every cause of the Kingdom. We thought possibly that it was our duty to send in tidings from the Seminary occasionally, which belongs in part to Mississippi Baptists, that you may know some of the things, at least, that are taking place in the school of the prophets. Therefore, we write.

There are about twelve or thirteen Mississippi men in the Seminary this session—most of these graduates of Mississippi College. There ought to be fifty. If the young preachers of our State really knew what was in store for them here, there would be at least fifty. In a brief note one could not begin to tell of the good things here, that a preacher especially needs in his preparation for the ministry. Our teachers are all experts in their respective departments. They are ripe in their scholarship and Christian experience. If anyone is troubled with the idea that scholarship and spirituality do not go together, and is staying from the Seminary on that account, just come and know our professors. They are as deeply spiritual as they are scholarly. So far as I am personally concerned, I have found the Seminary to be the most spiritual place I have ever known. The fellowship one enjoys with the teachers and the three hundred students here is alone worth his time and expense. What one receives, outside of his regular studies and classrooms, from the informing lectures and inspirational addresses that he hears is absolutely invaluable. From all these he gathers a vision of the glory of his calling and the magnitude of his work. If he stays here only two months and hears what we have heard in the last two, he will go away with such an enlarged vision of his work that he will never again feel like apologizing for being a preacher. He will feel that the ministry of the Gospel of Jesus Christ is the highest and noblest and most honorable work in which a man can be engaged. The curse of the ministry today is preachers with small visions of their work.

But let me whisper in your ear—if you don't expect to work, don't come here. They work folks up here! Some of us thought our college courses were pretty hard, but not like this! Judging from the amount of work our professors assign us, they must think that we are grown-up men! Really, I suppose they go on that assumption. They think that if a man is too lazy to work, he has no business in the ministry of the Lord Jesus. Don't you think so, too?

Dr. M. O. Patterson (for he is a Th. D. now) left us last week for his home. We hate to lose him from among us, but we rejoice, of course, with him that he has completed his work here as a student and stood successfully his examination for the doctor's degree. His people, his church, his State, will be glad to welcome him back home.

Fifteen rahs for Mississippi College and Dr. "Dutchie!"

J. D. Franks.

From Georgia.

I have just returned from the Georgia Baptist State Convention at Moultrie. It was a great convention of men—no women go to this convention. It did its work in three days and nights—and much work too.

The educational question was a big one, and was amicably settled by letting Mercer University remain at Macon, and raise a million dollars for improvement; establishing a medical department in Atlanta; taking over the Broughton Tabernacle Hospital, if it seems good to the trustees to do so.

Dr. John F. Purser, whom everybody in Mississippi knows and loves, was the convention preacher this year, delivering a great sermon on the subject, "The Things of the Kingdom First." Dr. John Mell, son of Dr. P. H. Mell, and a pastor of three country churches, was elected president without opposition. Those who know say that he is as good a presiding officer as was his father—he is certainly the best I ever saw.

Of course, Secretaries Frost, Ray, Willingham and Gray were on hand. Dr. A. C. Cree the new secretary of "Enlistment and Co-operation," retiring pastor of the Moultrie church and host of the convention, gave us his maiden (!) speech—and it was a good one. Speaking of jobs, Dr. Cree has the only one on earth that can be really called "hard," so much harder is it than all hard things combined, of which one can think in a whole day. It is his, you know, to round up the 11,000 laggard churches in the Southland, 1,100 of which are in the State of Georgia alone, that do not give one cent to any mission cause.

Dr. R. S. McArthur, president of the Baptist World Alliance, stirred all hearts in his account of his visit to Russia, in the interest of the Baptists there.

State Mission Secretary Bennett reported all debts paid and the work in a most prosperous condition. Texas and Georgia give more for State Missions than all other states combined.

We have just closed a fine meeting in our church, conducted by Geo. H. Crutcher and J. P. Scholfield, of the Home Board evangelistic corps, the preacher and singer. Crutcher is one of the best preachers in the land today—he is able to fill any pulpit anywhere, and he and "Jack" Scholfield make a fine team for a meeting, indeed.

As one of the many good and lasting results of the meeting, we received thirty new members—ten by letter and twenty for baptism, some of whom are the best business men of the community.

Even and anon I meet up with somebody from Mississippi over here—am looking for J. D. Jameson, now, as I write, with his brother.

A number of gentlemen from Columbia, Miss., have bought and started up a big saw mill right recently, and are making things hum.

W. P. Price.
Waycross, Ga., Nov. 23, 1912.

"Going to Church."

Being in town one Sunday morning not long ago, I went to the Baptist meeting house. I got there in time for the Sunday School, and as I always do, I went to the old men's Bible class. After the lessons, the superintendent read some questions which were answered by the school. This suited me exactly. Some of them were like this:

Q. What is a church? A. It is a company of baptized believers met to worship God.

Q. Has the word any other meaning? A. In Scripture it sometimes has a broader meaning, and modern custom has made it to mean a house of worship.

Q. Of what does public worship consist? A. Ordinarily, it consists of Scripture reading, singing, praying, giving and preaching.

Q. Is that all? A. No. Testimonies, exhortations and teaching are all acts of worship.

Q. How should they be conducted? A. Decently and in order.

Q. What do you mean by that? A. They should be engaged in one at a time, and in a reverent spirit.

Q. What is the highest and most acceptable worship of all? A. It is so living that your daily life reflects the love of Jesus Christ.

There were many other questions, but these will serve as a sample.

"Well," I thought, "I have at last found a church where sound speech as well as sound doctrines and customs prevail." So I sat still and waited.

Pretty soon the people came in for preaching. Just behind me one said to another: "I thought you went to N. church today."

"I did, but they had no church, as the preacher was sick. They just had Sunday School and a prayer meeting. They also took up a collection for the orphanage, and received one new member." That answer set me to thinking, and somehow I could not make it fit in with what they had said about a church. While I pondered on the matter the services began. Presently the preacher said: "We will now serve God in giving." As I was getting out my pocket-book, they began to sing, and somebody said "Stand up!" While I was trying to decide how we were worshipping, the plate passed by me and I put nothing in it. I then watched the plate, and I saw many others as badly puzzled as I was—at least, it had the same effect on them. And then the preacher said: "We will now listen while Miss B—— worships in song. And she did, I reckon!"

Memory runs back half a hundred years, and on a bright Sunday afternoon, I see a large company, composed of a few men and a great many women, standing on the bank of a broad Southern river. Mingling with them, but mostly higher up the bank, a vast concourse of soldiers stood with reverent faces and uncovered heads. At the water's edge stood the candidates for baptism, and the preacher, whose temples were growing gray, (people called him Doctor, but I think he hardly ever remembered it), waded out

in the stream to his waist, and beckoned the candidates, one by one, to come to where he was. And between each baptism, the congregation, with tear-wet faces, sang a verse of that old-time hymn, "Am I a Soldier of the Cross?" They sang it as if they meant every word.

As long as I live I shall never forget how the clear soprano of one sweet faced woman thrilled me, as with unchecked tears, she sang those precious words. Her own youngest brother, her mother's baby, a Confederate soldier, stood in the water, and was buried with his Savior.

So far as I know personally, I alone, of all that vast assemblage, remain in the land of the living. But I shall always believe that the "church" stood on the bank of the river that bright October afternoon.

Old Man Rustie.

From Florida.

I have just finished reading The Record's report of the great Jackson convention. I do not know who wrote the report, but whoever he was, he certainly was a master at the business. I read every item with great interest. I rejoice with the brotherhood that such great things have been done, but still more that greater things are proposed. I was specially delighted to see the prominence given by the committee on the Convention Board, through Brother Jordan, to the needs of the Delta. If our Baptist people are to get a permanent footing there and hold their rightful position, the work must be pushed now. Some comprehensive plan should be carefully thought out and put into operation without delay. A dollar spent now will be worth ten ten years hence.

I was glad to see that the convention honored itself by honoring that prince among Mississippi Baptists, Dr. W. T. Lowrey, by making him its president.

The watch for Brother Rowe—how appropriate for his twenty years of watchfulness over the interests of Mississippi Baptists.

And the sainted Sproles! How he must have been missed! No one in Mississippi loved him more than I did, or will miss him more. But let us remember that as the roll is lengthening up yonder it is also lengthening down here. As the laborers grow weary and answer the Master's call to come up higher, there are others, young and capable, who hear and heed the Master's command: "Go work in my vineyard." This is the joy of those of us who are approaching life's limit.

I am not in touch with Baptist affairs in Florida. The State Baptist Convention meets in Lakeland about the middle of December. I am planning to attend, and hope to learn more about our people in the State, and will try, if you would like, to send you some items of Baptist doings from the land of fruits and flowers.

Florida is delightful at this season of the year. I am in the country among the orange groves and am greatly enjoying the experience. May the Master greatly bless you in your work.

W. M. Burr.
Maitland, Florida.

Woman's Missionary Union

MRS. T. J. BAILEY, Editor. Jackson, Miss.
 Disent all communications for this department to Mrs. T. J. Bailey
 MRS. W. S. SMITH, Meridian. Sunbeam and Royal Ambassador Leader for Miss.
 MRS. W. A. WILLEY, Houston, College Correspondent
 MRS. M. M. JOHNSON, Hattiesburg. College Correspondent

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CORRESPONDING SECRETARY

MISS MARGARET LUCKEY. Clinton
 All Societies of the State should send quarterly reports to Miss Margaret Luckey, but all monies should be sent to A. V. Rowe, Jackson.

"He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness."—1 Cor. 9:10.

From Mrs. W. A. McComb.

As president of Central Committee I was asked to express to Mrs. T. J. Bailey the hearty appreciation of the committee for her valuable aid to our woman's page. On all hands are heard expressions of appreciation on the growth and improvement of this page. Not only on the behalf of Central Committee but of every woman in our W. M. U., do I wish to thank Mrs. Bailey for her services and to assure her of our support and prayers during the conventional year that is before us. Let us all strive to make the woman's page in The Baptist Record the greatest page of its kind in our Southland.

Now regarding some other things of vital interest regarding our work. All will remember that one of the things that we are called upon to accomplish this year is to enlist a thousand who tithe. How many have you secured in your society?

We hope to have in our columns right soon the magnificent and soul-stirring paper of Mrs. H. M. King on tithing, which she read at our recent State Convention. We also hope to have it put in tract form.

The W. M. U. of Mississippi did not reach last year their apportionment of two hundred and seventy dollars toward the "enlargement fund" of our Woman's Missionary Training School at Louisville, Ky. Therefore, we must not only meet last year's apportionment this year, but the two hundred and seventy dollars given to us to raise this year. If Mississippi should fail to do her part in raising this fund, when the five years are out there will be lacking the part that should have come from Mississippi. We are sure that our love for the Lord and our State pride will cause us to do our share. But six months of the year have already gone, and other things are crowding upon us, so let us not delay longer this matter. Some of societies at the convention pledged themselves certain amounts of this apportionment, but it was not fully made up, so you must help your society. Take this collection, mark it the "enlargement fund for W. M. U. Training School" and send it on.

The Christmas literature has come and is being put out by Mrs. Rhoda Enochs, one of the efficient mem-

bers of Central Committee. We hope preparations are being made for this offering. You need not wait until the literature comes to make your offering, but now in the very beginning of your Christmas shopping make a Christmas offering to your Lord, for the uplift of the women in China, so that when the collection is taken you will have your part ready.

Mrs. Jeff D. Kent, the efficient vice-president of Hopewell association, and one of the members of Central Committee, has for the past two years made a Thanksgiving offering of turkeys for the noble band of ministerial students in Mississippi College. We feel sure that she would not want mention made of this, but we tell it as a reminder to others that you may also have a part in the education of the Lord's chosen.

A box of good things also came from the Columbia street church, of Hattiesburg, to help in this same cause.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

I very much appreciate the kind things that our president has said about me in regard to my work on our page for the W. M. U. department. I had thought on account of my many duties in my home life it would be best for the W. M. U. to select some one else to edit this page feeling this way about it. I handed in my resignation. The committee refused to accept it and insist that I continue in this work. So, my sisters, I am before you again as your editor for our woman's work. The committee promises me their co-operation and prayers, but knowing my own weakness I feel that this is not enough. I want the whole sisterhood of the State to join in and have a part in this work, and to help make our department in our paper stand for something worth while. I am a busy housekeeper, just like the rest of you mothers, and this newspaper work is very much like keeping house in some respects. You have to keep doing the same things over every day, and every week. I am

sure that if I were to go to any one of you and say that I have a guest in my home and I have nothing to set before her, you would help me out by giving me the best you had. Sisters, I am going to undertake, by God's help and yours, to serve one meal each week for the W. M. U. of our State. Quite an undertaking, for there will be some dainty and fastidious tastes to serve, and some who have no appetites at all for the kind of food we propose to serve. I shall need the substantial sweet meats, a few nick-nacks, and for our Sunbeams and Royal Ambassadors we want some good milk with the cream on it, also a real good tonic for those with no appetites. Can you help?—Will you help?

I thank you for the compliment and honor you bestow upon me and with God's help I will do the best I can. Yours in the work,
 Mrs. T. J. Bailey.

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The Good Works of Starkville Sunbeams.

With our faithful leader, Miss Minnie Walker, we organized a little organization called the Little Sunbeams. There were ten members at the beginning and now on the roll are fifty-three members. We have a fine attendance each meeting. We organized September 4, 1911, and have done good work, and we think the people ought to know of what we are doing. So they have sent me to tell you of great work for God.

We first drew up some laws, and here they are:

1. That each member of said Union would pay the sum of one dime at end of each quarter.
2. That each member should and would entertain the members of the organization, when their time came, if there was not any good excuse for same.
3. That each and every member should act a gentleman in the class room, and act orderly.
4. That we should show the world or the State what we are doing, and that we should send a delegate to all the conventions where we thought we should be represented in.
5. That we promise with God's help to do our duty and fulfill any request of president or teacher in these meetings. We signed the laws and promised to obey them.

We gave the evangelist (Dr. Hooker) \$11.00, who carried on a meeting for us in which many of our members were converted and joined the church.

We gave a quilt (which we made) to the missionary box.

We gave \$5.00 for State Missions, \$5.00 to Foreign Missions. We also built a concrete walk in front of the parsonage which cost \$17.50. We carried flowers to the sick and poor and we paid my way to Jackson to tell you of our work. We also did a lot more things not so large before us, but large before God.

B. L. Chambers,
 Secretary and Delegate.

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Mrs. V. R. Patterson.

On November 6 the spirit of Sister V. R. Patterson winged its flight to the Father, who gave it.

She had been carried to the Jackson Sanatorium for an operation but was not able to undergo it, and succumbed to the inevitable.

She was the wife of our beloved and efficient V. R. Patterson, cashier of the Grenada Bank.

She was of the most beautiful and sterling character. She knew the truth and loved it; knew the principles of life and adorned them; knew honor and greatness and possessed them; she knew the Lord and studied His perfect revelation in Christ. Her character was portrayed in her beaming countenance.

She was a member of the First Baptist church and of the choir where she delighted to worship and praise God in heart and with her unusually good voice. She was a member of our Sunday School, and it was our great pleasure to go and carry her beautiful little boy whom she taught and set a most beautiful example of righteous living. She had won to herself a large host of admiring friends and they watched her last days of illness with unabated interest; they prayed most earnestly

for her restoration; they performed almost every duty that grows out of happy friendship, but had to bow to the will of the Divine Father who whispered to her soul that she must change her relationship from earth to that of heaven, move from a tenement of clay to that of a mansion in heaven to await the coming of her friends and loved ones who trust the Lord Jesus.

She was a loving and devoted wife and companion, an affectionate and tender mother. She was a friend to all. She was a queen in her home. She was righteous and it might have been said of her as it was said of Nathaniel—she was a Christian in whom there was no guile.

The Lord bless her husband and little boy that they may meet her in the sweet bye and bye.

W. R. Cooper.

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CATARRH TRUTH

You Can Plainly See the Truth This Picture Tells.

This picture shows the mucous membrane tract of the nose, throat, and air passages. This is where catarrh germs live and where the disease spreads. The small black spot No. 1, shows where the germs are. The cream, pus, and discharges, and such treatments—reach by direct application. You can see that it doesn't reach more than 2 per cent of the disease.



No. 2 shows where dooches, sprays, atomizers and similar treatments reach. So their cure, like I and I only reach a tiny part of the disease. You cannot cure catarrh by stopping the disease only to a very small part.

No. 3 shows that medicated smoke can, will and does reach ALL the corners, nooks and crevices, touching every part. Dr. Blosser's Catarrh Remedy, which I will send you free, is made of bark, roots, flowers and leaves; no tobacco or habit-forming drugs. When this mixture is burned in a tube or pipe, a powerful, germ-killing, volatile smoke, forth a powerful, germ-killing, volatile smoke, can instantly feel the beneficial effects. I have shown you in the picture the truth about various treatments. You can see it is reasonable and fair.

Now I want you to write for a free treatment to let you prove for yourself what a grand remedy I have. The regular treatment costs only \$1.00. Just say in a letter or on a postal card: "Please send me Dr. Blosser's Catarrh Remedy Free." When I get your request I will send the treatment by mail free and also facts about catarrh you will be glad to know. Address Dr. J. W. Blosser, 224 Walton St., Atlanta, Ga.

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THE BAPTIST RECORD, Jackson, Miss.

SUNDAY SCHOOL LESSON

By MISS M. M. LACKEY

THE KING AND HIS KINGDOM.

Lesson 11. December 15.

Matt. 18:15-35.

Forgiveness.

Golden Text: "Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you."—Eph. 4:32.

Our lesson finds Jesus and His disciples at Capernaum or thereabouts. It is just before he began his ministry in Perea, which covered the last six months of his earthly life. Our lesson passes over a passage which we must not fail to read in connection with the verses given. Indeed, let us read the entire eighth chapter. Then note carefully the three steps that Jesus gives for the settlement of our personal wrongs.

His teaching seemed to have impressed Peter very strongly, for he came directly after with a question in which not only he, but all of us in this day are deeply interested. This question and Jesus' answer make up our lesson today.

What had Jesus been talking about just before this lesson?

Upon whom did He put the burden of forgiveness?

What three steps did He lay down for us to follow?

What question did Peter ask the Master?

How did He answer it Himself?

Why did Peter suggest seven times? (Seven is considered a perfect number among the Jews.)

How did Jesus reply?

What does seventy times seven mean? (An unlimited number of times.)

How did Jesus illustrate His teaching?

How much was 10,000 talents? (About \$10,000,000.)

How much was 100 pence? (About \$17.00.)

What does this show regarding the standing of the two men?

How did the king hear of the conduct of the debtor?

How did he punish him?

What lesson did Jesus draw from the parable?

SEEK FURTHER ANSWERS.

Do you always forgive every wrong done you?

Do you always forget it?

When one wrongs you do you go to him and seek to make your peace with him?

What way did Jesus suggest?

Is the parable in this lesson applicable to us in this day?

Why did Jesus use money to illustrate the lesson?

Are we more apt to forgive other wrongs than financial wrongs?

Give a reason for your answer.

What is the greatest reason we

can give for forgiving those who wrong us?

Give the golden text.

CHEAP PIANOS CAUSE NEURASTHENIA

An eminent nerve specialist is authority for the statement that pianos of a "tin-panny" tone are responsible for many cases of neurasthenia, or nervous prostration. If you have ever lived next door to such an instrument you will doubtless agree with the doctor.

In selecting a piano it is well to remember that instruments which are ordinarily sold at two hundred to two hundred and twenty-five dollars, almost invariably develop a metallic tone within one to five years. Such instruments soon become a nuisance to the neighborhood and fall into disuse. They are the most expensive pianos you can possibly buy.

It is here that The Record Piano Club comes to the rescue of the man with a limited purse, for, by uniting our interests in a Club of one hundred buyers, instead of each one purchasing from a different factory, we are able to secure the wholesale instead of the retail price, and thus obtain instruments of standard quality for a price such as we are ordinarily asked to pay for an inferior product. Every reader is cordially invited to write for the Club's beautifully illustrated catalog which gives full information. Address Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

Brethren of Central Association, Attention!

On page 36 of the minutes of our association session of 1912 you will find the following:

"Resolved, fourth, that the secretary have published and distributed the minutes of the association, according to requests from the churches," etc., and "Resolved, fifth, that if there be a discrepancy in associational funds, that the secretary be instructed to 'pro-rate' it among the churches and write the pastors or clerks for same."

Even before the minutes were printed, I anticipated the probable deficit and proceeded according to instructions.

At the date of this writing, Nov. 29th, four of the churches have responded with the amounts asked for, while three have virtually declined to contribute anything towards the deficit.

There are several ways by which the shortage has occurred.

There has been a deficit for several years; some of the churches have asked for more minutes than the funds sent to the association will pay for (saying nothing about other expenses); some of the churches did not send any money at all. We are frequently adding more statistical tables to our minutes and there are the cuts of some of our great men who have gone to their

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Stop coughing! Coughing rasps and tears. Stop it! Coughing prepares the throat and lungs for more trouble. Stop it! There is nothing so bad for a cough as coughing. Stop it! Ayer's Cherry Pectoral is a medicine for coughs and colds, a regular doctor's medicine. Use it! Ask your doctor if this is not good advice.

reward, all of which increases the cost of the minutes.

Should the church with 99 members pay as much for associational expenses as the one with 181 or 230 members?

The minutes this year will cost about 18 cents per copy, saying nothing about other associational expenses.

Now, my dear brethren, I am not writing this to express your shortcomings (but since I understand that a deficit for expenses is becoming very common among the associations), I am sending this as an explanation and as a reminder for the future.

If our minutes contain too many pages of tables, you brethren should instruct your secretary accordingly at our next annual meeting, to that effect.

And, again, if you will see that your church sends funds with letter to the association for expenses, next time, it will be greatly appreciated, which may seem like a small matter to many, but if heeded will save a great deal of writing and some annoyance.

Yours for better service,
J. S. Riser, Secretary.

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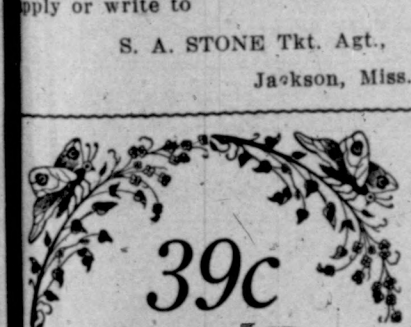
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The Baptist Record
JACKSON, MISS.

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MISSISSIPPI WOMAN'S COLLEGE

Thanksgiving.

Hattiesburg greatly enjoyed the visit of the Mississippi College boys on Thanksgiving Day. It was a Baptist day all around. In the morning Brother Homer Webb, the popular pastor of the Fifth avenue church, preached the Thanksgiving sermon before the united congregations of the four Baptist churches at the Immanuel church. It was a splendid effort, and brought cheer and comfort to everyone. An unusual feature of the service was the bringing of gifts for the pantry of the Industrial Home. The girls desire to give their grateful thanks to the kind friends who loaded them down with eatables of every kind.

At our Thanksgiving dinner we had as our guests Dr. Provine, and son, John William, together with a number of other friends. Mrs. Bedford, our efficient matron, provided a bountiful dinner in the beautifully decorated dining room. The menu card was printed in red and black—the college colors.

In the afternoon the Howard College and Mississippi College football teams played at Kamper park before a crowd of 1,000 people. Of course, Mississippi College won, and the score was 20-0! Both teams and the large number of Clinton boys, who came on a special train, made a fine impression on the Hattiesburg people.

At night a reception was given to the college boys at the Woman's College. A large number were present, as well as other friends, including the four city Baptist pastors with their wives.

It is gratifying to be able to say that our lessons Friday did not seem to suffer from the pleasures of the day before.

Brother W. H. Boone, of McHenry, gave us two first-class sermons on Sunday.

We have had so many out-of-town visitors the past week that we cannot mention the names. Their visits were appreciated, and we will be more than glad to have them come again. We are always proud to entertain our friends.

J. L. Johnson, Jr.

THE SOUTH LEADS THE NATION.

Has it ever occurred to you in how many different fields of human activity the South has led the nation and the world? A Southern physician discovered anaesthesia and gave the world painless surgery. A Southern surgeon revolutionized surgical procedure and won for himself the name of "The Father of Gynecology." A Southern man invented the harvesting machine. A Southern General and Statesman was "The Father of His Country" and still another "The Father of Democracy." Southern theologians, orators, jurists, statesmen, generals, scientists, authors, artists and inventors have time and again led the world to greater achievements in their respective fields.

And in the field of instrumental music it is a Southern Piano House that is responsible for the perfecting of the peerless Ludden & Bates Piano, said to possess the sweetest and purest musical tone of any instrument ever built. It is this superb piano that we have secured for members of The Record Piano Club. Five beautiful styles, including the Baby Grand, three Cabinet Grand Uprights and a Self-Player Piano are

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SUNDAY SCHOOL LITERATURE

UNIFORM LESSONS Price List per Quarter

Superintendent's Quarterly	15c	INTERNATIONAL GRADED LESSONS	
The Convent's Teacher	13c	Exclusively Biblical Series	
Bible Class Quarterly	4c	Price per Quarterly Part	
Advanced Quarterly	2c	Beginners Department, two grades, 1st and 2nd year—	
Intermediate Quarterly	2c	Teacher's Book, either grade 25c	
Junior Quarterly	2c	Pupil's Paper, either grade 7 1/2c	
Home Department Magazine (quarterly)	5c	Pictures (for the teacher) 65c	
Children's Quarterly	3c	Primary Department (three grades, 1st, 2nd and 3rd year—	
Lesson Leaf	1c	Teacher's Book, either grade 15c	
Primary Leaf	1c	Pupil's Paper, either grade 7 1/2c	
Child's Gem	6c	First Year Pictures (for the teacher) 65c	
Kind-Words (weekly)	13c	Second Year Pictures (per year by set) 50c	
Youth's Kind Words (semi-mo.)	6c	Third Year Pictures (per year by set) 25c	
Baptist Boys and Girls (large 4-page weekly)	8c	Junior Department, four grades, 1st, 2nd, 3rd, and 4th year (ready Oct. 1, 1912)	
Bible Lesson Pictures	75c	GRADED SUPPLEMENTAL LESSONS	
Picture Lesson Cards	2 1/2c	(Twelve Grades—2 in 9 Pamphlets)	

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BAPTIST SUNDAY SCHOOL BOARD

J. M. FROST, Corresponding Secretary, NASHVILLE, TENN.

NEWS IN THE CIRCLE

MARTIN BALL

Rev. W. P. Brown, of Coila, Miss., could be said as pastor for some of our vacant churches. He is a good man, and a good preacher. Want him?

The Baptists of Virginia gave this year for State Missions \$40,901; Home Missions, \$37,583.27; Foreign Missions, \$5,949.20; ministers' relief, \$5,467.87; orphanage, \$31,096.99; total, \$101,707.01.

Rev. J. D. Anderson, of Mobile, Ala., recently closed a good meeting at Bay Minette. He was assisted by Rev. W. P. Hines. There were 15 additional baptisms. The church was greatly revived.

Dr. A. Boone, of the First church, Memphis, is being assisted in a series of meetings by Dr. R. M. Inlow, of Nashville, Tenn. He preached his first sermon last Monday night. The meeting opens auspiciously.

It is stated that when Rev. C. C. Coleman resigned the pastorate to take a secretaryship with the Foreign Mission Board, he baptized ten people at the last service he held with the Millene saints.

The church at Wynne, Ark., called Rev. E. R. Henderson, of Tybertown, Miss., as pastor. He takes charge the last of December or early in January. The convention report has somewhat delayed this note.

The 82nd session of the Virginia Baptist General Association was held recently at Petersburg. The attendance was large and enthusiastic. Rev. J. M. Pilcher was re-elected president and Rev. Hugh C. Smith secretary and treasurer. Rev. T. C. Skinner, of Richmond, preached the annual sermon.

Ordination services were held recently at Alexandria church, at Slayden, Miss. Ordaining to the diaconship three young brethren—D. M. Nicholson, J. B. McDugle and R. B. Watkins. The presbytery consisted of Rev. M. L. Cornelius, J. P. Horton, Pastor Russum and the deacons.

The case for the orphanage, from the Yazoo association ran last Tuesday. A good supply of things were loaded at Winona. The ladies of the First church, Winona, sent the best box that they have ever packed. It was valued at \$164.00. The home occupies a large place in the hearts of our people.

If the editor of The Baptist Flag will give scriptural authority for the Tennessee and Kentucky Baptist Association, which recently held its meeting at Liberty church, Ky., we will agree to give him our authority for our state convention of Mississippi. We do not mean the manner of doing business, but the thing itself.

Rev. T. Kimbrough has resigned the care of the church at Burnside, Ky. He will take up the study of Hebrew in the Seminary at

Louisville. The Burnside church has secured the services of Rev. C. D. Stevens. They are building a preacher's home and hope to have it ready by January 1.

The church at Fayetteville, N. C., has secured as pastor, Rev. J. S. Snyder, of Chester, S. C. Fayetteville is one of the old towns, but it is prosperous and aggressive.

Rev. M. D. Austin, of Cameron, S. C., has resigned the work there, and the church has called Rev. G. B. Reed, of Berea, Ky. Brother Austin's plans are not stated.

Rev. M. M. McCuen has resigned the work at Monaghan Mill church, Greenville, S. C., and accepted the pastorate of the Second church of Pelzer, S. C.

Pastor J. H. Washington, of Piedmont, S. C., was aided in a meeting recently by Rev. J. F. Vines, of Anderson. There were 131 additions—104 by baptism. Almost all who made a profession joined the church. They had a great hand-shaking and an old-time revival.

Although Dr. Ryland Knight, of Richmond, Va., has announced his acceptance of the call to Clarksburg, Tenn., the members of his church are still hopeful that they will hold him. They are likely to be disappointed.

The Baptist General Association of Kentucky, will memorialize the Southern Baptist Convention in St. Louis next May in the interest of separate Sunday School system of lessons adapted to Southern Baptists.

It is announced that Rev. J. C. Owen, former missionary to China, has been elected as evangelist to the mountain people. He will work under the direction of General Evangelist A. E. Brown.

The committee of the Georgia convention, to whom was submitted the question of the removal of Mercer University from Macon to some other point, reported recommending the projecting an endowment enterprise of \$2,000,000, with Macon to provide \$500,000 of this amount. The report was read and spoken to by Dr. L. R. Christie, of Columbus, and adopted by the convention.

CUTTING DOWN THE COST OF PIANOS

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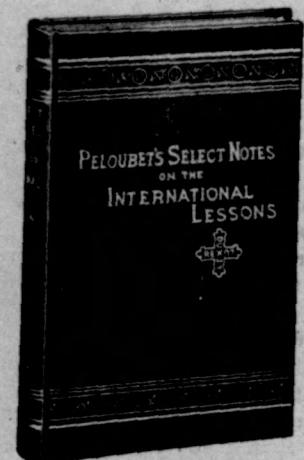
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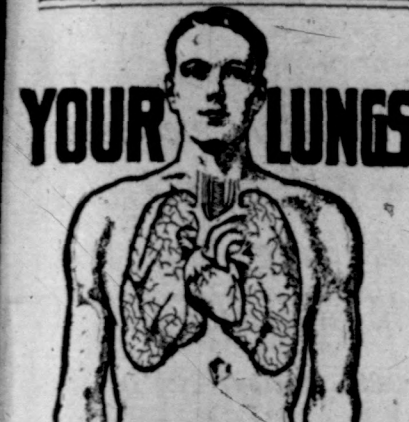
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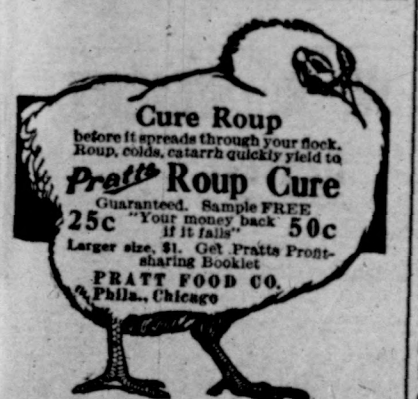
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Dr. John F. Purser, of the West End church, Atlanta, Ga., preached the annual convention sermon of the Georgia convention. It was said to be a masterful presentation of a great subject, and that it gripped the hearts of all his brethren.

The Baptist Courier, of South Carolina, is filled this week with the report of the Woman's Missionary meeting at Columbia. The meeting was held in the old historic First church. This church was organized in 1807 and Dr. James P. Boyce erected the building. The ladies' meeting was said to be very fine.

The Baptist Record did not have much time given it at the convention but it will carry all the burdens, working full time and happy on the way. Remember to feed it some on the way for it will constantly bring to your home tidings of the Kingdom.

The State Mission Board of Georgia presented a record of the greatest year's work ever done in that State. The total receipts for the year was \$239,141.11. The board calls for \$50,000 to enlarge the orphanage. \$80,000 was raised for foreign missions. The women gave \$188,187 to missions.

The evangelistic campaign in Little Rock, Ark., has been postponed on account of the great interest in the meeting at Mobile, Ala., which is being conducted by Dr. Weston Bruner and his forces. The meeting at Little Rock will be held later.

Pastor Kerfoot, of the Lexington avenue church, Ft. Smith, Ark., is being aided by Pastor E. E. Dudley, of Jonesboro. At the close of the first week there had been 20 additions by baptism. Brother Kerfoot designates the preaching as apostolic and says the city is moved.

The State Board of Missions of Oklahoma reported to the convention a debt of \$3,500—less than half the amount carried over from the convention a year ago. The convention urged that the board put more emphasis on developing the country churches.

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and all inflammations of the organs of breathing, Vick's Croup and Pneumonia Salve is found to have a most happy effect, relieving the difficult breathing, encouraging expulsion of phlegm, reducing fever and assisting to rapid restoration of the patient. Free sample on request. Sold in 25c, 50c or \$1.00 sizes at all drug-gists, or by mail. The Vick Chemical Company, 31 Milton Avenue, Greensboro, N. C.

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We can take a few more boarders after Christmas. The total expenses in the regular boarding department from January 1st to close of session will be \$130.75. In the Industrial Home the expenses will be \$82.50. If you are thinking of entering college, let us hear from you at once.

ADDRESS

J. L. Johnson, Jr., President

Hattiesburg, Mississippi

Regeneration at Camp Creek.

The missionary was making his usual rounds among the settlers up on Camp Creek, a churchless and Christless community. Late in the afternoon he drove to the door of a little sod house. The children and the dogs almost fell over each other in their delight for the missionary, a true frontiersman, was always a welcome visitor at this humble home. There were six bright, fun-loving, mischievous children—four boys and two girls; and they with their father and mother and two dogs all lived in the little room, the walls of which were made with sod from the prairies and plastered with gypsum. Like their neighbors, these people were unable to supply themselves with many of the necessities and none of the luxuries of life. But like all frontier people, they were "given to hospitality," and were willing to share what they had with the traveler who might come their way.

"Well, boys, what do you have to read these long winter evenings?" kindly inquired the missionary that night after supper as they sat around the little old cookstove feeding the fire with cornstubs and broomcorn seed.

"Oh, nothin' much," responded one of the boys. Another little fellow piped out, "Why, we have a book about Jesse James and some detective stories."

Upon further investigation the missionary found that the only reading matter in the home, just as he found in hundreds of other homes, was some cheap trashy and even vicious papers and novels that would do incalculable harm. These young people with hungry minds and hearts would read this rubbish if something better could not be provided. How to counteract the pernicious influences of bad literature was a constant problem confronting this minister. Of course he left religious tracts and rolls of papers which he always carried with him in liberal quantities, but that could not very materially change the situation for he could not visit these hundreds of homes more than once or twice a year, and there were many he could not reach at all.

About this time the missionary received a letter from the superintendent of our Paper Mission asking him to send her the name and address of one or more poor families on his field needing good literature, and she said that she would keep these homes supplied with such papers as The Youth's Companion, Christian Herald, Union Signal, The Christian Endeavor World, Examiner, Review of Reviews, etc. With a thankful heart the missionary promptly sent her the name of this family living in the little soddy. That letter from the Paper Mission gave the missionary a wonderful inspiration. There is a wealth of good literature going to waste, mused he, in these Eastern homes, while out here are hundreds of homes that would be wonderfully enriched by it. A little postage, and Uncle Sam will do the rest.

He wrote the Paper Mission about it, giving the names and addresses of hundreds of the people on his field and soon he had practically every home in Camp Creek settlement sup-



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plied more or less regularly with high class papers and magazines. As a result of this silent evangelism, one young man gave his heart to Christ and afterward became a Gospel preacher leading scores to the Savior by his ministry there in the Camp Creek community. Nearly the whole neighborhood has been regenerated. They now have a very strong church, a good Sunday School, and a live young people's organization, and all because the missionary believed in free literature distribution by post.

If you have reading matter which you desire to pass on to others, write us for a name and address.

The Paper Mission.

B. A. Loving, Supt.
Woodward, Okla.

Evangelist George H. Crutcher has been elected secretary of the Louisiana State Board. He is active, earnest and faithful in any position you may place him.

"The Youth's Companion has been in the nature of a household necessity with us for many years; read and enjoyed by old and young alike. We have often thought and said that it is altogether the best periodical of its class that comes to our home or our editorial table; in fact, it is in a class by itself, distinctly without a peer."

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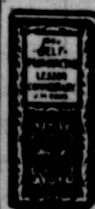
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It is this "Mocking Bird of the Piano World," the peerless Ludden & Bates Piano, which is eliciting so much praise from the members of The Record Piano Club. A beautifully illustrated catalog describing the five different styles, will be sent free on request to any reader. Address Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.